THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (JOHN 15: 19).

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SALT LAKE CITY AND ITS PEOPLE.

THE subjoined account of an interesting lantern lecture, given by a Scotch gentleman, Mr. Colin Turner, appeared in *The Dunoon Herald and Advertiser*, January 20th, 1922:

"Last week-end (on Friday in Innellan Public Hall, and on Saturday in Dunoon Pavilion) Bailie Turner delivered a most interesting lecture on 'Utah, Salt Lake City and its People.' The lecture, which lasted for about two hours, was illustrated by over one hundred beautiful lime-light views and was much enjoyed by the good audiences which assembled to hear it. At Innellan the proceeds were in aid of the Public Hall Fund, and at Dunoon the drawings were for the benefit of the unemployed. Dr. Weir, who presided at the former place, said that Bailie Turner needed no introduction to an Innellan audience. They had read with great interest his series of articles of his travels which appeared recently in the local press. He would not, however, take up any of their time, but would ask Bailie Turner to deliver his lecture.

"Bailie Turner said it was not without some trepidation that he came to address them on the subject of Mormonism, for he was not sure whether they would stop his car and turn him back to Dunoon. He wanted at the outset, however, to put them at their ease, for he had come back from Salt Lake City in the same faith in which he went away. He had not come to secure converts to Mormonism. He looked upon religious movements with a calm, philosophic mind, but he found that in the case of Mormonism people in this country were not enlightened as to the facts of the movement. He hoped to show them Salt Lake City as he saw it and its people as he found them, and they could judge of the matter for themselves.

"The State of Utah, in which Salt Lake City was situated, had an

area of eighty-four thousand nine hundred and seventy square miles. A portrait of Joseph Smith, the founder of Mormonism, was the first picture to be thrown on the screen. Joseph Smith commenced his work at Illinois, but after his death his followers did not seem to be wanted there and they set out on a long journey across the mountains to found a community of their own, deciding to isolate themselves from their nearest neighbours by a thousand miles, for the purpose of living their own lives. They set out on the trail with oxen and waggons, and reached Salt Lake after a very hard and strenuous journey. The Salt Lake was about seventy miles long and forty miles wide, which was considerably smaller than it used to be. The city was well planned, all the streets being built at right angles to each other. It was different to Dunoon, where some of the streets led to nowhere.

"The present site of the Temple occupied about ten acres. The building was constructed of pure granite and took forty years to build. This was an achievement which commanded their respect and admiration, however much they might differ from the form of religion practiced by these people. The height of the spire was as high as St. John's U. F. Church steeple placed on the top of the Burgh Buildings. Not every Mormon was allowed to enter the temple. One had to be 'far ben' in Mormonism before such permission was granted. He (Bailie Turner) tried his best to induce them to let him into the temple, but they were adamant and would not even allow him to put his foot on the doorstep. Ordinary worship was held in a large dome-shaped building adjoining, but special ceremonies in which the leaders in the Church were concerned, were held in the temple. The Mormons—or Latter-day Saints as they call themselves—believed in prayers for the dead, and these were offered up in the temple. A Mormon could not even get married in the temple unless he was in full communion. There are extensive and beautiful grounds surrounding the great building which are in keeping with its architectural splendour.

"A view of Salt Lake City, taken from an aeroplane 1500 feet up, was thrown on the screen. The city was a perfect paradise so far as its laying out was concerned. An idea of the prosperity of the city could be gathered from the fact that each day about 60,000 motor cars would pass through the principal streets, and the city was one of only 120,000 of a population. A visitor could get good accommodation with bathroom, etc., for two dollars a day. There was electric light in most of the houses, and even the byres in the neighbouring farms were lit with electricity. There were no hedges round the houses, for the people liked to feel that they could walk in and out of one another's dwellings. The buildings were much like those of Aberdeen, being built of granite and marble. In the Botanic Gardens of the City plants from every country of the world were to be found, in spite of the slight

rainfall. There were no poor-houses and no public-houses, Utah having abolished drink long before the American Prohibition Order was introduced. Most Mormons were total abstainers. There are, however, many institutions, including a library, a social hall, a gymnasium, a theatre, etc., the last-mentioned accommodating 1,800 people. Visitors to the city would find the people very courteous. The Hotel Utah had about 500 rooms and cost 2¼ million dollars to build. The hotel had a roof garden where ices and soda could be had, but there was no chance of getting anything stronger than soda. (Laughter). The lecturer said he went into a restaurant and was struck by the sight of fish swimming about in glass tanks, and on ordering fish he was supplied with a fresh one straight from the tank.

"The lecturer said he would probably surprise some of them with what he was about to say. Salt Lake City was not, as was quite commonly believed in this country, inhabited only by Mormons. There were Catholics, Presbyterians Christian Scientists, Methodists, Congregationalists, Baptists, etc., all of whom had their own churches and colleges and lived their own lives. There were several Mormon Churches which were always recognized by their dome roofs regarded as symbolical of the first exterior heaven. There was a good educational system and a museum containing specimens of the real cave-dwellers. The city was governed by the Mormons, who were proud of the great statue erected in the centre of the city to Brigham Young, one of Joseph Smith's chief disciples.

"There was a great Tabernacle built without the use of nails, from which Dunoon Town Council might get some wrinkles as to how to build a dome roof. The building seated ten thousand people and the acoustics were perfect. The organ was one hundred feet broad, and the organist, who was a professor of music, had seven hundred stops and pedals to work. A motor of two hundred horse power was required to drive the bellows, and the Mormon Choir of the Tabernacle had become famous all over America.

"The industry of Salt Lake City was bound up with the lake. At one time the lake was 800 hundred feet higher than it was to-day. Out on its waters there was an island known as Seagull Island, where the birds after which the island was named swarmed in great numbers. The birds were sacred to the Mormons and no one was allowed to kill them because of the deliverance which they had brought to the early Mormon settlers by the devouring plagues of crickets which attacked their crops. There were up-to-date holiday resorts on the shores of the lake, and at one place, thirteen miles from the city, there was a great dancing palace on the pier which accommodated about one thousand couples. A picture of this resort was shown, in which large numbers of bathers were seen disporting themselves in the water, which was so salt that there was no chance of anyone sinking. Industrially,

Utah was famous for its by-products and sugar factories. During the war the former were much used for the manufacture of high explosives, which brought large sums of money into the city. The sugar refining factories were numerous and did a big business. Unemployment was seldom experienced. There were no doles, and the labor exchanges had a very easy time of it. There was an up-to-date canal system which watered the fields, one water-power company having irrigated fifty thousand acres. The people of Utah worked hard from morn till night. There was no go-slow policy there, which, the lecturer thought, was one of the worst features of industrial life in this country.

"Although the Mormons wanted to be a thousand miles away from other people they found that their developing trade required the assistance of a railway, so they built one across the lake; that part of the railway which ran above the water for thirty miles being known as the 'Great Salt Lake Cut-off.' Brigham Young was one of the chief promoters of the railway, which opened up the West with the East of America.

"Joseph Smith, the founder of Mormonism called his Church, The Church of Jesus Christ of Latter-day Saints, and its other name of Mormon was derived from Moroni the name of the angel whom Joseph Smith declared led him to the hidden tablets on which was the translation of the Book of Mormon. Mormons had an ecclesiastical order in their ministry descending through degrees of bishops and elders. They did not take collections but instead kept up the Church by a system of tithes; that was, each member called at the Church offices during the week and paid one-tenth of his or her income. There were no less than nine hundred Mormon churches and temples throughout the world, and the lecturer said he saw some of them in Australia and the South Sea Islands.

"The lecturer said he met an old Scotsman in Salt Lake City who had embraced the Mormon faith, and who had no desire to return home as he found life congenial there. He (Bailie Turner) did not ask him how many wives he had because the Mormons said that polygamy was abolished twenty years ago and that life in Salt Lake City was much like that of any other city. Brigham Young, said the lecturer, was the master mind of the Mormon community, and in spite of the fact that he had many wives he was a great man. Women in Utah were allowed great freedom, and woman's organizations were everywhere. On the Friday night at Innellan Dr. Weir said that before Bailie Turner had spoken all he knew about Salt Lake City was that it was a place where a man could have as many wives as he liked (laughter). He hoped these people in Utah would help us in this country with some of the gold they made during the war, and forgive us our debts (laughter).

"At Dunoon, on Saturday night, Provost Ferguson presided and was accompanied by ex-Provost Lees. The Provost said the lecture had changed his views on the Mormon movement. Songs were

sung by Mrs. Calquhoun and Miss Brash, and accompaniments were played by Mr. H. G. Hartley. The lantern was operated at both places by Mr. John M'Gregor of Dunoon Grammar School. It is thought that about £12 will be handed over to the Unemployment Fund as a result of the lecture in the Pavilion."

A FREE CHURCHMAN AND THE "MORMONS."

THE following appended communication to the Editor of the *Swindon Evening Advertiser*, appeared in the January 23rd issue of that paper:

"Sir,—The narrow shave of 'mob-law' in Brunel Street on Friday last shows that my protest against its possibility was warranted. I have a very high opinion of the *Advertiser* as a newspaper, and have defended it against criticisms offered by my Conservative, Liberal and Labour friends. That again is one reason I have written, for I did not want to see it associated with such 'Yellow-Press' papers as the *Daily Express* or *Daily Mail* when the *Daily News and Daily Herald* have taken steps to give the 'other side' of this controversy, and when one of these 'Yellow Papers' refuse to give space to a non-Mormon who tendered most important evidence. This cannot be said of the *Advertiser* fortunately, but I must ask 'Wayfarer' to be more precise in dealing with my replies to his charges.

"Why does he absolutely ignore the challenge of his fellow-journalist, Mr. V. S. Peet—a challenge which cuts at the very root of his case? He is not a Mormon, neither is Helen Macdonald, nor the Governor of Idaho, nor Bancroft, the great historian, though 'Wayfarer' simply says I 'bolster my plea by quotations from Mormons,' and surely even a Mormon may be allowed to go into the witness-box on his own behalf. I have not charged my opponents with 'mental aberration'; it is the other way about, and Mormonism does not 'find an advocate' in me as alleged. The Mormons are admitted to be highly-educated—comparatively of course. They are admitted to be a thrifty, industrious people, with the lowest record for crime or insanity in the United States. It is admitted that they abstain from alcohol, tobacco, tea, and coffee, and I ask any reasonable man if he is prepared to say that among such a people he is likely to find these awful crimes—the worst known in civilization—as alleged.

"Cave-Brown-Cave, the clerical baronet who can 'write his name with his revolver on a wall,' and who further boasts he can 'plant five shots in four seconds within a half-crown circle,' says 'The Mormons raided territory for women and girls; five men as a rule—three riders, two others in a light wagon drawn by two fast ponies. They raided Colorado, Kansas and Texas.' I take up my *Advertiser Atlas* and I find these places mean a journey of

from two to seven hundred miles. Then there is the journey back, with the additional load of the women, and the country is very mountainous and the roads bad, and they would not find friends all the way. Shades of Munchausen and De Rougemont! But the reverend baronet must surely be more accurate with a pistol than a pen, and they raise some wonderful 'horse-flesh' in Utah. Space forbids me to deal seriatim, but in the witness-box one 'whopper' is equal to a dozen.

"Then another parson tells a funny tale about an old Scottie, from Aberdeen, who told him that three old women about the place were his three wives that had been 'planted' on him 'second-hand' by Elders tired of them, and that he had tried to escape from it all, but could not. The London stage is hard up for good farces just along now; this little 'leg-pulling' yarn should be a 'snip' to a dramatic author. This witness says that 'practically all the women over thirty-five were mere hags, with drawn features, prematurely old.' Another 'witness,' Miss Hilda Wilson, M. A., says: 'You cannot mistake the face of a Mormon woman in Salt Lake City. It is fixed—motionless, with misery written all over it.' In the *Weekly Dispatch* an anti-Mormon investigator says: 'Women emigrating to Utah do not as a rule complain of conditions out there. They do not as a rule try to come back. They are happy there, for they like Mormonism.' I will quote further: Helen Macdonald, in the *Daily News*, says: 'Everywhere in Utah State were healthy happy families. The trains going to the mountains or out to the amusement parks on the Great Salt Lake were filled with mothers, each with five or six children. It reminded one of home—Glasgow on Fair Saturday or London on Bank Holiday.'

"Now closely examine the West Hartlepool case. It is described as a 'girl dupe lured to Utah,' who after two years' absence sent a 'pathetic appeal to her aged mother to come to her aid.' This serious statement is based merely on the following words—'We did not hear from Rebecca for two years. One day my mother got a letter imploring her to go out to Utah. Rebecca said nothing of what she was or what she had been doing.' The story is incomplete and therefore cannot be properly judged, but there is the Mormon offer of enquiry and remedy if particulars are given and the non-Mormon offer of a thousand dollars, which would certainly pay expense of return.

"The Commercial Club of Salt Lake City, having about 2,000 members, three-fourths of whom are non-Mormon, issued publicly in America the following:

"A statement of refutation issued by the Board of Governors of the Commercial Club of Salt Lake City: Our attention has been called to an article which is vicious and ridiculously false in its accusations against the Mormon Church.' Then follows the charges we are arguing, including statements by Winifred Graham.

They go on to say these statements are 'scandalous, pernicious and false,' that 'the Commercial Club is critically persistent and thorough in its survey of conditions relating to the Commonwealth, and is fully qualified by its knowledge of facts to thus brand these sensational stories as unmitigated falsehoods.' 'The Mormon Church is working in harmony with other institutions in Utah, ecclesiastical and civic, for the maintenance of the highest standard of morality, and has made an enviable record in this accomplishment, as also in patriotic and devoted service to the country's needs.' The statement also refutes charges of Mormon control of politics and is signed by sixteen Governors of the Club.

"The refutation is also joined in by the Hon. E. Corfman, Chief Justice of the Supreme Court, and the Hons. J. E. Frick, A. J. Weber, and S. R. Thurman, associate justices, the Hon. W. Mont Ferry, Mayor of Salt Lake City, and among others by the president and secretary of the Rotary Club. I especially call the attention of the Churches in Swindon to the following letter sent by the ministers of Salt Lake Churches to the foregoing club in support of the refutation:

"'Having been pastors here for years and being fully conversant with existing conditions we hereby state that simple honesty compels us to give denial to such published statements as we are convinced are untrue.' Signed—Rev. Peter A. Simpkin, Congregational Church; Rev. J. Sherman Wallace, Emmanuel Baptist Church; Rev. J. H. N. Williams, First Methodist Episcopal Church; Rev. Chester A. Snyder, Central Christian Church; Rev. W. W. Fleetwood, St. Mark's Episcopal Cathedral; Rev. George E. Davis, Frst Presbyterian Church.'

"The charges were condemned in the Senate at Washington on November 11th, 1919, by Senators from Utah, Arizona, Colorado, Nevada. I could tell further of their part in the war in France. the over-proportion of their numbers who volunteered, their 90 per cent. of fitness, and their freedom from venereal disease. But surely no more need be said, and surely 'Wayfarer' will now exempt me from the charge of 'gullibility.'—Yours, etc.,

FREE CHURCHMAN."

BE BRAVE.

OH, heart, be brave!
And, though thy dearest, fairest hopes decay;
Hopes all fulfilled shall crown another day;
Thou shalt not always grieve beside a grave.

Oh, heart, be strong!
Be valiant to do battle for the right:
Hold high truth's stainless flag; walk in the light,
And bow not weakly to the rule of wrong.

J. G. WHITTIER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, FEBRUARY 9, 1922.

EDITORIAL:

"CERTAINLY NOT."

"NEVER condescend to argue with the wicked. The principles of the Gospel are too sacred to be quarreled over. Bear your testimony in humility and leave the result with the Lord."—PRESIDENT BRIGHAM YOUNG.

It ought to be a crime, in law as it is in fact, for any person or combination of persons to start a religious persecution. Some day, when the world shall have advanced that far, such acts will be considered criminal, and will be punished accordingly.

Strange it is—passing strange, that in these days of comparative enlightenment a few reckless agitators, with no regard for truth, reason, or the commonest rights of man, can have it in their power to awaken against an unoffending people such a bitter and hostile sentiment as now prevails in different parts of this country towards the grossly maligned Latter-day Saints, or "Mormons." Strange that any considerable number of men and women in a civilized, Christian commonwealth, can be so humbugged and misled, that they will rise up in wrath and, without a scintilla of evidence to justify such conduct, begin to abuse, threaten and offer violence to a few harmless missionaries, whose only offense is a peaceable promulgation of the Gospel of Jesus Christ.

And this is in the twentieth century of the Christian era—not in the days when the Saviour and his Apostles were persecuted and put to death; not in the time of Nero, when the despised followers of the crucified Nazarene were accused of eating Roman children on lonely mountain tops or in the catacombs, where they assembled to partake of the Sacrament of the Lord's Supper, and were thrown to lions by order of an imperial profligate bent upon diverting public attention from his own brazen licentiousness.

And this is not mediæval Italy or Spain, where to voice an opinion contrary to those held by the dominant ecclesiastical powers, was to invoke the terrors of the Inquisition and be tortured into acquiescence or burned at the stake. This is free and tolerant England, a country famed and admired the world over for its traditional love of justice and fair play, for its un-

doubted loyalty to that greatest of the Anglo-Saxon virtues—the supension of judgment in the case of any person accused of crime, until that person, as well as his accuser, has had his "day in court," and both sides have been fairly and impartially presented. This is the land of Milton, of Hampden, of Cromwell, and of earlier and later patriots, who laid broad and deep, upon the Great Charter wrested from King John at Runnymede, the foundations of British liberty. And yet, even here and now is found, in some places, the same old intolerant spirit that crucified the Christ, hounded to death his disciples, and hunted "heretics" to their doom. Nothing charged against the ancient Christians, but finds an almost exact parallel in the accusations brought against the equally unpopular "Mormons;" the latter, like the former, "a people everywhere spoken against."

Every nation has within it an unthinking, bigoted, inflammable element, easily manipulated by demagogues and blatherskites to subserve selfish and sinister ends. Any rascal, with a bottle of ink or a glib tongue, by making some unpopular cause, person or people the target of his abuse, can so work upon the bad passions of men and the hysterical emotions of women, that they lose command of themselves, throw judgment to the winds, and at times become a raging, havoc-dealing mob, ready to do anything that their unprincipled inciters suggest.

The motives of these plotters against peace and good-will are apparent upon the surface. Here is a woman who writes novels—"penny dreadfuls," that need just this kind of advertising, or they never would sell—this woman, who was never inside the Temple at Salt Lake City, and does not claim to have been, tells the British public, through a certain section of the British press, of things which (she says) take place in that Temple. She never saw a naked "Mormon," yet claims to know just how one would look, or what kind of underwear he would have on, if he were stript. And yonder is an editor, who sees a chance to raise his paper's subscription list, by revamping the stale falsehood that "Mormon" missionaries are luring British girls to Utah—"thousands upon thousands of them"—though the first case is yet to be reported to the patiently-awaiting Home Office. And he cites, as evidence of the truth of this silly canard, the following sentence, taken from our Articles of Faith: "If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." "These things," of course, are the British girls! And the twister of that innocent text is evidently so illiterate as not to know that the sentence he singles out is an adaptation of the words of St. Paul (Phil. 4: 8), who must, therefore, have been a woman stealer—and was, just as much as any of these vilified "Mormon" missionaries.

Next comes up, as the redoubtable Don Quixote of this windmill raid, a London pulpiteer, whose motive is either religious

hatred or a thirst for press notoriety, perhaps both. Having lived many years in Western America, he now repays "Uncle Sam's" hospitality by deliberately casting a slur upon a large portion of his domain; and this, too, in language that is almost an incitement to murder. Says the reckless romancer: "In Texas and Arizona it is not a crime to shoot a Mormon missionary. Here we give them police protection." As a matter of fact, no "Mormon" missionary was ever shot in Texas or Arizona. In the latter State the thousands of "Mormons" who dwell there are highly esteemed by their non-"Mormon" neighbors, who are actually helping them to build a "Mormon" Temple at Mesa, one of the flourishing towns of that growing and liberal commonwealth.

This "reverend gentleman" knows so much about sin that he terms Salt Lake City "the most sinful city in the world." The fact is that the Utah capital, sometimes referred to as "the Mormon stronghold,"—though sixty per cent. of its 120,000 inhabitants are non-"Mormons,"—is one of the cleanest, most moral and best-governed cities on earth, as all truthful and unprejudiced tourists who are constantly going and coming that way, agree. A volume of such testimony could be adduced; but of course it would not satisfy the admirers of this clairvoyant of "air-drawn daggers," who, peering over into someone's back yard, sees a gory block where perhaps a chicken has been decapitated prior to being "baked in a pie," and then comes home and from his London pulpit deals out to a gullible congregation this precious piece of sensational bosh: "I have seen with my own eyes the blood-stained boulder at the back of Smith's house, freshly stained with the blood of rebellious girl converts." He failed to tell his wide-eyed listeners why he did not report it to the police, and why the United States Courts in Utah overlook these hair-lifting atrocities. Another of his lurid tales charges the "Mormons" with killing off their old wives by giving them a strong alkali drink, which destroys them gradually, thus making way for younger wives, recruited through the efforts of the "Mormon" missionaries. Needless to say that alkali is not the only kind of lie used in this narrative.

And these are samples of the creatures who are carrying on—probably in the interest of some secret combination—this new-old, press-pulpit, anti-"Mormon" crusade. And one of their number has challenged one of our Elders to publicly debate with him the "Ethics of Mormonism." Ethics, forsooth! What do they know about ethics? Not enough to induce them to tell the simple truth. Debate with them! Certainly not—any more than we would fight a duel with a polecat. To shun such characters is no disgrace. To keep away from them until they manifest a disposition to be fair and decent, is but a proper show of that "discretion" which is "the better part of valor."

O. F. W.

CONFERENCE APPOINTMENTS.

THE appointments for the Annual Conferences of the British Mission are as follows:

Manchester	Sunday,	March	12,	1922.
Birmingham	,,	,,	19,	,,
Sheffield	,,	,,	26,	,,
Leeds	,,	April,	2,	,,
Norwich	,,	,,	9,	,,
Irish	,,	,,	16,	,,
Nottingham	,,	,,	23,	,,
Hull	,,	,,	30,	,,
Newcastle	,,	May	7,	,,
Scottish	,,	,,	14,	,,
Bristol	,,	,,	21,	,,
Welsh	,,	,,	28,	,,
Liverpool	,,	June	4,	,,
London	,,	,,	11,	,,

The Presidents of the various conferences are requested to make the necessary arrangements in ample time, and to notify the Mission President, as well as to give public notice, when details as to time and place of meetings have been perfected.

ORSON F. WHITNEY,
President European Mission.

ANNUAL CONFERENCE OF THE NETHERLANDS-BELGIUM MISSION.

A VERY successful conference of the Netherlands-Belgium mission was held at Rotterdam, Holland, January 5th, 6th, 7th and 8th. President John P. Lillywhite and all the missionaries laboring in Holland and Belgium were in attendance, also hundreds of saints and visitors.

The first session was held at 8 o'clock in the evening of January 5th; twenty-six missionaries were present and nearly two hundred others. There was an excellent spirit in the assembly; the congregation listened with rapt attention to the splendid Gospel discourses and convincing testimonies of the speakers, and all present enjoyed the privilege afforded them of listening to the glorious principles of life and salvation.

The second meeting was held the following evening. It was also largely attended, and the same eagerness to hear the word of the Lord was manifested. The principles of the Gospel were presented in plainness and with power, and the hearts of the people were made to rejoice.

Saturday, January 7th, two priesthood meetings were held. President and Sister Lillywhite and thirty-four Elders were present; illness prevented Elder Bell from attending. All the missionaries bore their testimony and thanked the Lord for his divine assistance. They told of the great joy they had in laboring in the Master's vineyard. They felt they were in the best mission in the world, and told of their love and esteem for President Lillywhite, who had greatly endeared himself to them.

President Lillywhite expressed his appreciation of the faithful labors of the brethren, and gave a report of the work for the past year, which showed that 230 persons had been baptized, 106,851 tracts had been distributed, 34,093 pamphlets and 575 other books had been placed in the hands of investigators. The prospects for the future, the president said, are very bright indeed.

Saturday evening a baptismal service was held, when six candidates received the ordinance. A local priesthood and auxiliary association meeting was afterwards held at which timely instruction was imparted and encouragement given by Presidents Dalebout and Lillywhite.

Two meetings were held in St. Jan Straat meetinghouse, Sunday, January 8th, one at 10 o'clock in the morning, and the other at 2 in the afternoon. There were over four hundred persons present at the morning session, and almost the same number at the afternoon meeting. Gospel discourses were delivered and fervent and impressive testimonies borne. Unabated interest was manifested. The Rotterdam choir, consisting of about sixty voices, rendered excellent selections at these services.

The conference was brought to a close Sunday evening, with a meeting in the "Nuts Gebow," attended by six hundred eager listeners. Elder Zappey discoursed on the apostasy and the restoration of the Gospel; Conference President Abraham Dalebout followed with an interesting account of the coming forth of the Book of Mormon and its message to the world, and President John P. Lillywhite delivered an able address on the "Origin of Man, the Fall, and the Redemption." A marked impression was made on the assembly, and many strangers expressed great satisfaction with what they had heard. The missionaries returned to their respective fields of labor greatly refreshed in spirit, and determined to do all in their power for the advancement of the cause of truth and righteousness.

ROYDEN E. WEIGHT, Clerk.

LOYALTY to Christ leads us to witness for Him. If we are true to our Lord we shall feel that we cannot but speak up and out for Him, and that all the more where His name is unloved and unhonoured. He is a doubtfully loyal subject who, if he lives among rebels, is afraid to show his colours. He is already a coward and is on his way to be a traitor.—MACLAREN.

THE "MORMON" RELIGION.

THE following letter was published in the *Hull Daily News* of February 25th, 1922:

"Sir,—You publish in Monday's issue the report of your representative in an interview with the Rev. W. T. Barling, of Regent Baptist Church, Nottingham, concerning the Mormon menace. I am not a Mormon, but such statements as the Rev. W. T. Barling's are absolute untruths. Anyone who will take the trouble to read their articles of faith and other publications will see that though differing with the ideas of most churches on some points they are one in faith and doctrine as concerning the fundamental truth of all Christianity, that they believe in the incarnation of Jesus, His example of a holy life, His atoning death on the Cross, and His resurrection and ascension into heaven. They also believe in the laying on of hands or confirmation (after adult Baptism), and in the celebration of the Lord's Supper. There are other points of doctrine that are different to our teaching, particularly the baptism for the dead.

"There are differences in many churches, but the astounding fact concerning these people is that men like Mr. W. T. Barling should propagate such utter untruths as to accuse these people of polygamy and the procuration of young girls for Mormon wives of Utah. There is no polygamy practised among the Mormons. Neither are young girls deported for any immoral purpose.

"Salt Lake City is a large, well-governed town. It is as safe for any person other than a Mormon as Hull. There is a Roman Catholic Cathedral and resident bishop, Baptist and Methodist churches, and other congregations. The Mormons are also distributed over other States besides Utah, such as Idaho, Arizona, California, and Mexico. Numbers are well-to-do citizens, State officials, business and professional men, farmers, and fruit-growers. Would these men be law-breakers by practising polygamy? Would these Christian men be parties to the procuration of young girls for immoral purposes? Would any steamship company take them? Would the immigration laws of America admit them? No sensible man if he thought for a moment, would believe this could be the case.

"For the enlightenment of Mr. W. T. Barling and others let me state that the Mormons bring far more self denial into their Christianity than many professing Christians. They set aside one fast day for each month, devoting the cost of such food for their 'Poor Fund.' They pay tithe on their incomes to their church, and they never let their members suffer entirely from dire poverty. They neither drink nor smoke; these are considered vices and are prohibited. Tea and coffee not barred, are by many abandoned, for water alone as a drink. Of the Mormon soldiers that fought in the great war, none set a better example of

abstinence and cleanliness of life than they amongst their comrades in the field, which fact was duly acknowledged by their Commander-in-chief.

"The Rev W. T. Barling need have no fear for the young girls of Nottingham. If there are any that accept the Mormon doctrine they will be capable of living as pure and Christian lives as any of the converts he will make. And as to the Mormon missionaries that come over, let me say they come for a period of twelve months to two years entirely at their own expense. Are there any men so full of zeal for their Master in any of our churches to devote their time and money for the spread of their truths or teaching?

"In conclusion, can any one find any record in the Hull Police Courts of a Mormon being convicted of any offence? There are Mormons in Hull, and many too, who have daughters gone to Utah, without fear of molestation—who have sons gone into safe hands and doing well. There are residents in Hull who have daughters and sisters return in safety. Justice and truth are due to all whether they are Mormon or any other faith, and while I do not accept Mormon doctrine, I must write in refutation of the vile slanders these people are subjected to.—Yours etc.,

"Driffield, January 24th. F. A. C."

THE ATTACKS ON THE "MORMONS."

"To THE Editor of the *Derby Daily Telegraph*:

"Sir,—To know the truth is every free Englishman's right. Not only is it his right, but his privilege and duty as well. This much-talked of question of Mormonism is certainly getting notoriously published. The general reader, unless careful in separating the fact from fiction, is very likely to draw wrong conclusions. The reward published in yesterday's *Telegraph* by Mr. Robinson remains unclaimed at this hour. I have just one correction of an error that was overlooked in the printing. The statement that 64 per cent. of Salt Lake City people are Mormons should have read 64 per cent. of the people in Salt Lake City are not Mormons. Ogdon, Utah, the next largest city, has a greater number of non-Mormon residents than it has belonging to the Mormon faith. These facts I think will convince any fair-minded person that the Mormons have no monopoly in Salt Lake City. If further proof is wanting, the fact that Simon Bamberger—need I write that he is a Jew—was Governor of Utah from 1916 to 1920, and Utah women helped to elect him.

"England can take just pride in her recent gathering of equal suffrage to men and women alike. It is a thing that I admire in the Mother Country. Utah women have enjoyed equal suffrage with the men since 1896, the year that Utah was admitted to the

Union. Utah women can vote for or hold any office in the State of Utah or in the national government at Washington, D. C., should the nation's voters so honor them.

"I have a mother and sister in Utah. Were conditions there as certain articles appearing in our daily papers would have the reader believe I should not want them there. No doubt the statement of a British officer would be welcomed by the English reader: 'Mormonism is emphatically the faith of the poor. . . In point of mere morality the Mormon community is perhaps purer than any other of equal numbers. . . The penalties against unchastity, immorality and indecency are exceptionally severe. . . . I was much pleased by their religious tolerance. The Mormons are certainly the least fanatical of our faiths, owning, like the Hindus, that every man should walk his own way, while claiming for themselves superiority, in belief and practice.—Captain Burton, of the British Army.'

"I can safely state that most of the tales against the Latter-day Saints owe their origin to idle rumour, and to the imaginative power of ill-disposed people to portray evil and then pawn their stories on to the public as facts. Reliable history will substantiate nothing of the sort. Mr. Hubert H. Bancroft, one of the greatest American historians, is accepted by all of the great living writers of history and broad-minded and learned men as a reliable authority on any subject upon which he may write. He has written over twenty histories of the different States and races of the people of America. His history of British Columbia is regarded as the most authentic of any written of that English possession. Mr. Bancroft has the largest private library in America. It is valued at over 750,000 dollars. In 1890 he wrote a history of the State of Utah. The following is what he says of the Mormon people as recorded on page 686:—'Before striving to regenerate the Mormons it would seem that Congress (United States) should have attempted the regeneration of the Gentile portion of the population of Utah. At the time when Edmunds' Bill was passed in 1882, all the keepers of brothels, and nearly all the gamesters and saloon keepers were Gentiles. Two hundred out of the two hundred and fifty towns and villages in the territory contained not a single bagnio. Until Gentiles settled in Salt Lake City there were seldom heard in its streets or dwellings oaths, imprecations, or expletives; there were no place-hunters or beggar politicians; there was no harlotry; and there was neither political nor judicial prostitution. The Mormons were a people singularly free from vice—unless that can be called vice which forms part of the tenets of their Church—and they were one of the most industrious, sober, and thrifty communities in the world.'

"Human nature has not changed much since the time of Christ. We have our modern Scribes and Pharisees opposing God's work. Whenever God sends messengers before the people they find Israel

worshipping the dead prophets and ready to stone the living. The writer of certain articles while professing to be a follower of Jesus Christ, certainly bears all the ear-marks of an apostate from Christ's message of love and charity in his denounciation of the Latter-day Saints. The time is not far distant when Christ will again visit the earth, and let this be a warning to all people to prepare for the event. 'And all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death' (Rev. 21: 8). The father of Four Daughters will have a hard time to prove his statement in yesterday's paper. A little more regard for the truth would be much appreciated. Some time he may have to furnish the facts.—I remain, yours for an enlightened public.

MR. JOSEPH H. VALENTINE."

FROM THE MISSION FIELD.

Relief Society Organized.—Thursday, January 12th, 1922, a Relief Society was organized in the Batley branch, Leeds conference, bringing the number up to six. The following officers were chosen and set apart: Beatrice Laycock, president; Theresa Hudson, first counselor; Mary E. Townsend, second counselor; Mary E. Ripley, secretary; and Clara Battye, treasurer.

Farewell Social.—A farewell social was held in Blackburn, Saturday, January 14th, in honor of President Wilford O. Woodruff, who was about to be released from his labors in the Liverpool conference. A fine program was rendered, in which President Orson F. Whitney, President Osmond C. Crowther, Elders Rulon R. Free and Harold H. Bennett, President Walter Thompson, Brother George West, Miss Margaret Blackledge, and Sister Dolly Leak took part. Presents were given to Brother Woodruff as tokens of remembrance by the saints and Elders of the conference.

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